put on dark coloured clothing, black or deep blue. For 85
most persons, an annual visit to the grave is required,
and at this time a sheep is sacrificed and its flesh dis-
tributed to the poor. Wealthier persons may enjoy weekly
visits and sacrifices, and those of the lower classes
most often ignore even the yearly sacrifice. The funerals 84
of women and children, depending on the status of their 862
husbands or fathers, are conducted with less ostentation. 858
There is no definite pattern of commemoration, weekly or
annual, and, in answer to the inquiry, it was always said
that these memorial parties of both men and women visited
the grave "as long as all shall live."

The cemetery of Rwaniro occupies the flat crest of 84
the hill behind the town, and is dominated by a large oak
tree, one of the few in the area, a point which will be [97]
encountered again. The graves are oriented in parallel
lines with their heads pointed to the northwest. Most are
oblong mounds plastered with mortar rising about a foot
above the surface of the ground with a crudely hewn slab
of stone, several feet in height, at each end. In some
cases, the headstone of one serves as the foot of the
next. Only a few bore inscriptions, some stained and
others carved in relief, and there was only one sarcophagus [21]
in the graveyard, a box of stone slabs bound with metal
clasps and elaborately carved decorations. Family burial
plots are separated by low rooms of interlaced thorn.
Two graves were surrounded by a low, quadrilateral rubble 86
wall, indicating the grave of a mwami, a descendant of